



THE LITERARY MAGAZINE.

A P R I L 1735.

A R T I C L E XXIV.

The MEMOIRS of the Honourable Sir John Rerersby, Bart. and last Governor of York : Containing several private and remarkable Transactions from the Restoration to the Revolution, inclusively. To which is added, a copious Index. London ; printed for Samuel Harding, Bookseller, on the Pavement on St. Martin's-Lane. MDCCXXXV. 8vo. Containing 349 Pages, exclusive of the Index.



HO the Author of this work was, appears clearly from the title, at least with respect to his quality and employment : as to his capacity, the work itself is an irrefragable demonstration of his disinterestedness and integrity. He was loyal to his two royal masters, *Charles* and *James*, without doing any thing to the prejudice of his country ; and therefore what he relates deserves credit on the most rational principles. How important, or how entertaining his remarks may be, our readers will best judge from the following extracts.

Sept. 3, 1658. This year died the protector *Oliver Cromwell*, one

of the greatest and bravest men, had his cause been good, the world ever saw : his actions I leave to the historian ; and, having been very near his person but once, at an audience of an ambassador at *Whitehall*, I can only say, that his figure did not come up to his character : he was indeed a likely person, but not handsome ; nor had he a very bold look with him : he was plain in his apparel, and rather negligent than not : tears he had at will ; and was doubtless the deepest dissembler on earth.

October 20, 1659. Continuing but in an indifferent state of health, I, partly for that reason, and partly for others, return'd to *Paris* ; where I had no sooner put myself into some equipage, but I endeavour'd

voured to be known at our queen-mother's court, which she then kept at the palace-royal. Her majesty had none of her children with her but the princess *Henrietta-Maria*; and few of the *English* making their court there, I was the better received. As I spoke the language of the country, and danced pretty well, the young princess, then about fifteen years of age, behaved towards me with all the civil freedom that might be; she made me dance with her, play'd on the harpsicord to me in her highness's chamber, suffer'd me to wait on her as she walk'd in the garden, and sometimes to toss her in a swing between two trees; and, in fine, to be present at all her innocent diversions. The queen commanded me to attend as often as I conveniently could: she had a great affection for *England*, notwithstanding the severity of usage she and hers had met with there: with the great men and ladies of *France* she discoursed much in praise of the people and country; of their courage, their generosity, their good nature, and would excuse all the late misfortunes, as brought about by some desperate enthusiasts, rather than proceeding from the genius and temper of the nation. To give a little instance of her inclination for the *English*: I happen'd to carry an *English* gentleman with me one day to court, and he, to be very fine, had got him a garniture of mixture of red and yellow; which the queen observing, called to me, and bad me advise my friend to mend his fancy a little as to his ribbons, the two

colours he had join'd being ridiculous in *France*, and might give the *French* occasion to laugh at him.

August 5, 1665, his royal highness the duke and his dutchess came down to *York*; where it was observed, that Mr. *Sydney**, the handsomest youth of his time, and of the duke's bed-chamber, was greatly in love with the dutchess; and indeed he might well be excused, for the dutchess, daughter to chancellor *Hyde*, was a very handsome personage, and a woman of fine wit. The dutchess, on her part, seem'd kind to him, but very innocently; but he had the misfortune to be banish'd the court afterwards for another reason, as was reported. I went to *Oxford*, to put the king in mind of a former promise to make me high sheriff of the county of *York* the year next ensuing; but hearing that Sir *Francis Cole* (who had been at some extraordinary charge in receiving and attending the court at *York*) obtained a grant to continue in that office for another year, at his highness's intercession, I waited on the duke, acquainted him with my claim, and begged his assistance. He told me, he wish'd he had known my claim in time; that he should have been ready to serve me, and that I had nevertheless his leave to solicit his majesty's promise. I thanked him; but said, I could not appear in any degree of opposition to his highness's interest and pleasure; and would therefore defer my pretensions to a better opportunity. This he took very kindly, went with me to the king, and

* Afterwards lord *Remney*, and favourite to king *William*.

and presented me to him for the next year: his majesty gave me his hand to kiss, and his word once more that I should be sheriff as I had desired.

1670. This summer the dutchess of *Orleans*, the king's sister, came over to *Dover*; where she was met by the king, the duke of *York*, and the whole court. Here it was that she confirm'd his highness the duke in the popish superstition, of which he had as yet been but barely suspected; and it is said to have been his grand argument, for such his adherence to those tenets, that his mother had, upon her last blessing, commanded him to be firm and steadfast thereto. Before this, it was thought he was rather a friend to the presbyterians; for, not long before, a nonconformist minister being prosecuted at *Pomfret* for preaching in a conventicle, it was reported, that his highness, and the duke of *Buckingham*, then principal minister of state, had written in his favour to the justices: but the duke, as I was one day attending him in *St. James's* park, called me to him, and, discoursing over the thing to me, declared what was reported to be a mistake; that he had not concern'd himself at all with it, tho' he was so much a friend to that sort of people, that he could wish the law had not been put in execution against him, or to that effect; and that absolutely he did not write. At the same time he told me to represent him, upon occasions, as no enemy to such. Hereupon I acquainted his highness, that there was a kinsman of

mine, one Mr. *Vincent*, in town, who was a leading man of that party: his highness order'd me to bring him to court; which I did, and the duke took him aside, and talk'd with him a great while. It was generally believed, that the duke, in this, acted the politician suitable to the time; for it was now rumour'd about, the king would be divorced from his queen; which, by thus courting all parties, he propos'd to prevent. But, however this was, our royal family lost another of its number; for the duke of *Orleans* had for some time before been jealous of his wife; and, if all that is said be true, not without ground. The count *de Guiche*, it seems, had been a favourite with her; and now she is said to have fallen in love with the duke of *Monmouth*, while she was at *Dover*: in short, things were so represented to the duke her husband, that she died very suddenly after her return to *Paris*, by poison, as the report went.

October 1670. The prince of *Orange* remaining in *England*, and making his addresses to the lady *Mary*, eldest daughter to the duke, the king entertain'd him with great splendor, as well on that account, as because of his relation to him, and great personal merit. One night, at a supper given by the duke of *Buckingham*, the king made him drink very hard: the prince was naturally averse to it; but being once enter'd, was more frolick and gay than the rest of the company; and now the mind took him to break the windows of the chambers belonging to the
B b 2 maids

maids of honour, and he had got into their apartments, had they not been timely rescued. His mistress, I suppose, did not like him the worse for such a notable indication of his vigour.

1673. The parliament of these days had from the beginning, which was soon after the restoration, been perfectly well inclined to the king: they had given him a very great revenue upon tonnage and poundage; as also by an excise upon several sorts of liquors, hearth-money, not to mention temporary taxes; the whole amounting to above three times more than had been enjoy'd by any king of *England* before. The country groaned under this pressure, and began to be dissatisfied; which, having an influence on some gentlemen of both houses, gave birth to two parties; the one for the country, the other for the court. The former pretended, in an impartial manner, to espouse the cause of the people in their liberties and properties, and whatever is dear to *Englishmen*; to assert the religion and government by law establish'd. The latter pretended to the same; but thought the king was to have a competent income, and be invested with a due power for the exercise of his regal office, without having too great a dependance on the people; a cause which had been of such pernicious effects to his royal father. Hence it was, that gentlemen bestirred themselves more than usual to be elected into a seat in parliament; so that great was the competition between the candidates, and at great expences

they were, even from one or two hundred to two thousand pounds. But the concerns of the publick were not what alone actuated all men; some wanted to be in the house to be screen'd from their debts, this parliament have sat along while; and some had obtained great emoluments from the court to stand up for that interest: so that it is no wonder, I had no less than five competitors when I offer'd myself for *Audborough*; and, not to drop this matter here, I must observe, that Mr. *Benfon* was the most formidable of the five; a man of no birth, but who, from a clerk to a country attorney, had raised himself to be a clerk of the peace at the *Old Bailey*, clerk of assize of the northern circuit, as also to an estate of two thousand five hundred pounds, tho' not without some reflections on his way of getting it. The election was irregularly carried on in favour of this gentleman; and, in *January* following, I moved the house to determine the merit of the return; but, before a hearing came on, a prorogation interven'd: so that I had the charge of bringing up witnesses to no manner of purpose.

Feb. 15, 1676, the parliament meeting, the king particularly desired a considerable sum for building and rigging of ships. The country did every thing possible to flint the sum to four hundred thousand pounds; while the courtiers were for a million, or eight hundred thousand pounds at least; but the moderate men stept in between with an offer of six hundred thousand pounds, which sum

was

was granted; and for this I gave my vote: a sum intended for the building of thirty men of war of several rates. My *lord treasurer* took it so kindly that I sided not with those who did all they could to weaken and distress the crown, that he would needs carry me to kiss his majesty's hand, which I had not yet done since I came to town; and presented me in the lobby of the house of lords, next to the prince's lodgings; no-body being present but his majesty, his lordship, and myself. He said much more of me to the king than I deserved; but, lastly, that as my family had been always loyal, he knew I was perfectly inclined to tread in their footsteps; and that the best way to confirm me in such my disposition, would be to let me understand how little truth there was in the pretences set on foot to deceive gentlemen, and withdraw them from their duty. The king said, "He had known me long; and hoped I knew him so well, as to give no ear to such reports of him. I know, says he, it is said I aim at the subversion of the government and religion; that I intend to lay aside parliaments, and to raise money another way; but every man, nay those who insist the most thereon, knows the thing in all its circumstances to be false. There is not a subject, who lives under me, whose safety and welfare I desire less than my own; and I should be as sorry to invade his liberty and property, as that another should invade mine. Those members, con-

tinued the king, who boast this mighty friendship for the publick, are of two sorts; either those, who would actually and irretrievably subvert the government, and reduce it to a commonwealth once more; or else those, who seem only to join with the former, and talk against the court purely in hopes to have their mouths stopp'd with places or preferments." And, to say the truth, the *treasurer* had named some of the chiefs to me who had desired so, and so of the king; and upon such conditions promised to come over.

Sir *John's* reflections on the fall of the earl of *Danby* are very just and very instructive.

"A most unhappy thing it is (says he) to serve a fickle prince; which, it must be owned, was part of our master's character. Had the treasurer consider'd no-body but himself, he might certainly have fared better; but he resolved rather to suffer, than to do any thing that might derive any dishonour to the king, or others about him, as he has since said himself. This great change, I must own, made me seriously ponder the incertitude of human grandeur. It was but a few months before that few things were transacted at court, but with the privity and consent of this great man; the king's brother, and favourite mistress, were glad to be fair with him; and the general address of all men of business was to him, who was not
"only

“ only treasurer, but prime minister also ; who not only kept the purse, but was the first and greatest confident in all affairs of state. But now he is neglected of all, forced to hide his head as a criminal, and in danger of losing all he has got, and his life therewith : his family, raised from privacy to a degree of marquis (a patent was then actually preparing to invest him with that dignity) is now on the brink of falling below the humble stand of a yeoman ; nor would almost the meanest subject change condition with him now, who so very lately the greatest beheld with envy. This confirm’d me in a belief, that a middle state is always the best ; not so lowly as to be trodden on, nor so high and lofty as to fear the blasts of envy. A man should not be so wanting in point of industry, as not to endeavour to distinguish himself in some sort from the bulk of those of his rank ; nor yet so ambitious as to sacrifice the ease of life, and of that to come, by mounting over the heads of others to a greatness of uncertain duration.” But to digress no farther.

Sir *John* gives us a more distinct account of the quarrel between lord *Hallifax* and the duke of *Monmouth*, than is any-where else to be met with ; and lets us also into some secrets as to the nature and disposition of that famous minister, which the reader will, I dare say, not be displeased to meet with.

May 22, 1682. Waiting this day on my lord *Hallifax*, he told me, that the day before the duke of *Monmouth* came to him after prayers, and ask’d him if it was true that his lordship, as was reported, had advised the king in council to issue out a proclamation to forbid every-body from keeping him company ; and that he had answer’d him, that he was not obliged to satisfy him whether he had so advised his majesty or not : and that the duke reply’d, there would be no need of a proclamation to prevent him from keeping his lordship company ; and that in another place he would have said more to him ; and so went away. It must be by all confess’d, that his grace in this acted a very imprudent part ; for he must needs have known, that his thus questioning a privy-counsellor, concerning advice given by him at the board, would sound very harsh to the king : and, on the other hand, if his intentions were really to quarrel, he might have chosen a more proper place, and said more, or nothing at all. I offer’d to serve his lordship with my life upon this occasion ; but he was so good as to say, that if it came to a necessity of that sort, he would make use of somebody he did not esteem so much as he did me : but that, however, he did not think himself obliged to fight upon that account ; tho’ he should be ever ready to defend himself while he wore a sword by his side. The next day a council was held at *Hampton-Court* ; where, as soon as it was up, his lordship told me, an order

der had been passed to this effect :
 " That whereas the duke of
 " *Monmouth* had been guilty of
 " some threatening speeches to a
 " member of that board, in re-
 " lation to something offer'd to
 " his majesty in council ; his ma-
 " jesty consider'd the same as an
 " unmannerly insolence towards
 " himself ; and did therefore
 " charge all his servants, and all
 " such as had dependence on him,
 " not to keep company with, or
 " frequent the said duke of *Mon-*
 " *mouth* for the time to come."

I had, soon after, a conference
 with lord *Hallifax* ; wherein I
 observed to him, that he was too
 frank and open with some in bu-
 siness with him, and with others
 who were well in the king's fa-
 vour ; and that they generally be-
 tray'd him ; and desired him to
 keep himself more to himself, if
 possible. He told me, he was
 very sensible of the truth and im-
 portance of what I said ; but con-
 tinued, that he could not avoid
 the freedom I condemn'd in the
 course of business ; and hoped his
 integrity would support him. At
 this time he gave me directions
 how to behave in the north ; but
 they were such as in common po-
 litical prudence must be here sup-
 pressed.

During the reign of king *James*
 the second, our author had the
 honour not only to continue in his
 posts, but to be treated with great
 marks of favour and confidence
 by that prince : and tho' the hi-
 story of that reign hath been per-
 haps as thoroughly canvass'd, as
 that of any of our monarchs since
 the conquest, yet there are some

particulars in Sir *John's* memoirs
 not only new and entertaining,
 but very fit to rectify our notions
 as to several important transacti-
 ons in those busy times. We
 will set down some of them.

May 4, 1684, I waited on the
 king in his barge from *Whitehall* to
Somerset-house, where he went to vi-
 sit the queen-dowager. It was upon
 this day that the noted Dr. *Oates*
 was convicted of perjury ; it be-
 ing proved, that he was at *St.*
Omer's the 24th of April 1678,
 when he swore he was at the
White-horse tavern in the *Strand*,
 where *Pickering, Groves, Ireland*,
 and other jesuits, sign'd the death
 of king *Charles* the second. This
 was a grateful hearing to the king ;
 who thereupon observed, that in-
 deed there had been a meeting of
 the jesuits that day, and that all
 the scholars of *St. Omer's* knew
 of it ; but that it was well Dr.
Oates knew no better where it
 was to be ; for, says his majesty,
 they met in *St. James's*, where I
 then lived ; which, if *Oates* had
 but known, he would have cut a
 fine spot of work for me.

June 24, 1685, I happen'd to
 dine with Sir *James Smith*, the
 lord-mayor of *London*, whom I
 had formerly known intimately
 well, and who was of a very loyal
 club in the city, where I used to
 go while the *Fanatic-plot* was in
 agitation. This gentleman com-
 plained to me, that he enjoy'd no
 more than the bare title of lord-
 mayor, the lord chief justice *Jes-*
series usurping the power ; that
 the city had no sort of intercourse
 with the king, but by the inter-
 vention of that lord ; that what-
 ever

ever was well done in the city was attributed to him and his influence, and that himself and the aldermen were by the court look'd upon no better than his tools; that, upon all occasions, his lordship was so forgetful of the high dignity of the city, as to use him and his brethren with contempt: in fine, that the lord chief justice was to be pitied; that his haughtiness would be the ruin of him; and that he actually intended to let the king into the mystery of these things; but that he thought the present time was not altogether so proper, seeing a remonstrance of this tendency might be construed into mutiny and disaffection. I answer'd, that the king was too well acquainted with the lord-mayor's services and integrity to suspect him of that; and that, in my opinion, now was the fittest time for exposing a man in that credit at court; for that now the greatest notice would be taken of all such grievances. Indeed I was sorry at my heart to see such good men dissatisfied in any degree; but I was glad to find this proud man seen through; for he had, to my knowledge, used the city of *York* as scurvily as it was possible for him to use the city of *London*: for at *York* he put out five aldermen, tho' he had solemnly engaged to keep them in; and that without so much as allowing them to be heard as to the crimes they stood accused of. The lord-mayor said the very same had been frequently practised in *London*; and that many had been turn'd out of their employments without so much as being suf-

fer'd to make their defence. In short, I was at the very same time told by one of the lieutenancy of the city, that should the duke of *Monmouth* give a blow to the king's forces, it was much to be feared there would be an insurrection in *London*.

Sir *John* having left us some other accounts of this famous chancellor, it may not be amiss to place them together.

Jan. 18, 1685, I dined with the chancellor; where the lord-mayor of *London* was a guest, and some other gentlemen. His lordship having, according to custom, drank deep at dinner, called for one *Mounfort*, a gentleman of his, who had been a comedian, an excellent mimic; and, to divert the company, as he was pleased to term it, he made him plead before him in a feign'd cause; during which he aped all the great lawyers of the age in their tone of voice, and in their action and gesture of body, to the very great ridicule not only of the lawyers, but of the law itself; which, to me, did not seem altogether so prudent in a man of his lofty station in the law: diverting it certainly was, but prudent in the lord high chancellor I shall never think it. ---- To resume the lord high chancellor once again; he had now like to have died of a fit of the stone, which he virtuously brought upon himself by a furious debauch of wine, at Mr. alderman *Duncombe's*; where he, the lord treasurer, and others, drank themselves into that heat of frenzy, that, among friends, it was whisper'd, they had stripped into their

their shirts; and that, had not an accident prevented them, they had got upon a sign-post to drink the king's health: which was the subject of much derision, to say no worse.

Not to spin out this article to an unreasonable length, we shall content ourselves with producing a very extraordinary instance of what king *James's* bigotry could force him upon, even to the prejudice of his most loyal subjects and most hearty friends.

1687. While addresses of thanks where every day presented to the king, on the part of the various denominations of dissenters, and from some even of the church of *England*, I had frequent alarms that the papists were in a way of persuading the king to grant them the manor of *York*, as a seminary for the instruction of youth in the principles of their faith; and I this day (*June 24*) heard it was granted accordingly to one *Lawson*, a priest, for a term of thirty years. Surpriz'd at this, I wrote to the lord *Bellasis*, the principal commissioner of the treasury, remonstrating, "That I had had it, by
"my commission of governor,
"granted to myself by the late
"king, and confirm'd by this;
"that it was worth sixty pounds
"a year to me, and that it had
"cost me above two hundred
"pounds in repairs since I had
"enjoy'd it; and that, as I had
"been allow'd nothing for this
"expence, I desired it might be
"either continued to me, or that
"his majesty would be graciously
"pleased to grant me such a com-
"pensation in lieu thereof, and

"consider me in my disburse-
"ment, in such manner and pro-
"portion as in his great justice
"and wisdom he should think
"fit." A few days afterwards, a proclamation came to hand, bearing date the 2d of *July*; whereby the king dissolved the parliament, and at once stunned the whole body of the nation. The next day, the pope's nuncio being to make his publick entry at *Windsor*, the duke of *Somerset*, one of the lords of the bed-chamber in waiting, refused attendance at that solemnity; for which he was forbid the court, and deprived of all his places: the same fate befell five of the six gentlemen of the privy-chamber, for the very self-same cause: so that every hour things look'd worse and worse. A while after, I had a letter from lord *Feversham*, to acquaint me that, according my desire, he had spoke to the king concerning the manor of *York*; but that he found he had promised it to father *Lawson*, for the uses before specified; that his majesty told him, he did not know I lived in it; and that if I had been at any charge in repairs, I should be consider'd for the same; but added, for my present comfort, that was I not so good a man as he took me to be, he would not have kept a governor as *York* so long as he had done: but I shortly after had another letter from the same lord, to tell me that the lords commissioners of the treasury had so represented the business to the king at *Windsor*, that no positive resolution was as yet taken.

Nov. 5. At this time it was my turn to feel a part of the storm which had hitherto blown over me, or at some distance on each side of me. I received a letter from father *Lawson*, the priest I formerly mention'd, to give me notice, that the king having made him a grant of his house, the manor of *St. Mary's* in *York*, for the honour of God, and the good of his people, he expected, from my usual civility, that I would give him free and easy possession. To which I answer'd, that I held it by virtue of a commission that constituted me governor of *York*; that he could not think I would divest myself of it by my own act and deed; that I had too great a veneration for the king's bounty, and was too proud of his service to do that: but that if his majesty positively commanded it, I should have nothing to do but to obey; with this reserve however, that if his majesty gave it away, I hoped, and in justice it was a duty incumbent on him to endeavour it, I was to have some equivalent for the loss. Several letters pass'd between us; till at length the earl of *Feverham* sent me word, that it was actually granted; while *Lawson* flatter'd me with expectations that the king would consider me one way or another, and inform'd me of several kind things his majesty should say of me.

Dec. 9. At length father *Lawson* comes in person, and claims possession. It being in vain to contest with him, I order'd my house-keeper to give him admittance; but he left it again for the

present, till I could move my goods. The clear profits of this place to me, besides the use of the house for myself and friends, and grass and hay for my horses while I staid in town, amounted to about forty pounds a year. After this, I expected the rest would soon follow; for the king had caused or order'd the lord-lieutenants of most, if not all, of the counties of *England*, to call together their deputies and the justices of the peace, and ask them these three questions: 1st, If in case the king should call a parliament, and they should be chosen members of it, whether or no they would vote to take away the test and penal laws? 2^{dly}, Whether or no they would give their vote for such members as they believed would be for the repeal of the same? 3^{dly}, Whether or no they would live peaceably, and as christians ought to live, with such as differ'd from them? Some lord-lieutenants and justices of the peace, who did not return a satisfactory answer, were for the most part divested of office.

Before we part with this book, it will be necessary to acquaint the readers, that it contains only a part of Sir *John's* memoirs, as appears from the following advertisement prefix'd by the editor of this work. *Sir John having very minutely acquainted us with his birth, education, and travels, which could neither affect the reader, nor be admitted as part of what we promised to print of him, we shall set out from the year 1658. We hope to oblige the publick with some farther accounts of this gentleman's*

tieman's family and fortune, amongst the memoirs of several eminent writers, which we are now preparing for the press.

ARTICLE XXV.

Continuation of the History of the Affairs of Church and State in SCOTLAND. By Mr. Keith.

BOOK II. CHAP. I. From Aug. 1560, to Aug. 1561.

THE queen, as our author informs us, was at this time by no means satisfied with the conduct of her subjects; and therefore Sir James Sandilands, who was sent over by the parliament into France, met with a very cold reception, both from their sovereign, and her husband, the king of France. The parliament therefore sent instructions to their commissioners, then at the court of England, to press a marriage between queen Elizabeth and the earl of Arran. This instruction, and the queen's answer, wherein, after many thanks, and the strongest expressions of kindness, she declines their offer, are at large transcribed: and from them it is evident enough, that the states of Scotland depended wholly on queen Elizabeth for succour and protection in their religious and civil rights. On the 4th of December 1560, died Francis the second, king of France, in the 17th year of his age, which made a great change in affairs. Both the parties in Scotland immediately sent over agents to their queen: the council selected lord James Stuart, prior of St. Andrew's, for their minister; and the papists made choice of John Leslie, afterwards bishop of

Refs. About the beginning of the year 1561, the queen of England sent over Francis Russel, earl of Bedford, to condole with Charles the ninth on the death of his predecessor, and to congratulate his own accession to the throne: he had it moreover in charge, to press the queen of Scots to a ratification of the treaty of Edinburgh; which she civilly excused, under pretence that she had not her council about her, and therefore could do nothing in a matter of so great consequence. In March the queen of England dispatch'd Mr. Randolph to Scotland, with instructions, which our author sets forth at large. On the 14th of April Leslie arrived in France, had audience of the queen, and met with a gracious reception. The day after came lord James, who, notwithstanding the suggestions of Leslie, that he aimed himself at the crown, yet so much did the councils of the French officers, lately return'd out of Scotland, the natural affection of the queen herself, and the prudent deportment of lord James, prevail, that she readily accepted his tender of duty, and dispatch'd whatever he desired so speedily, that he return'd into Scotland some time in the month of May. In the latter end of that month, the parliament

fat in *Scotland*; and the *French* ambassador, Mr. *Noailles*, who had proposed *three* things to the states, *viz.* 1st, That the ancient league between the two kingdoms might be renew'd; 2^{dly}, That the late confederacy might be dissolved with *England*; 3^{dly}, That churchmen should be restored to their places and benefices; received a flat denial to all his demands. In the mean time, there were many negotiations between the queens *Mary* and *Elizabeth*: the former desired to return to her own kingdom, and for that purpose requested a safe-conduct of the latter, who, as *Buchanan* says, would have consented thereto, provided she would have pass'd thro' *England*; but *Camden* with great probability affirms, that it was absolutely denied her, and her not ratifying the treaty of *Edinburgh* assign'd as the cause. On this subject our author hath heaped up a multitude of letters and quotations, which plainly shew, that this treaty was the great occasion of all the differences between the queens. Now the true cause why *Elizabeth* so much press'd, and *Mary* so studiously endeavour'd to avoid, the ratification, was, because, in the sixth article thereof, the right of queen *Elizabeth* to the crown of *England* is solemnly acknowledg'd, and the king and queen of *France* undertook never to use the title or arms of *England* in time to come. Queen *Mary* persisting in her resolution of returning into her own kingdom, queen *Elizabeth* sent out a squadron of ships, with intent, as our author and some other histo-

rians say, to intercept her in her passage: however, queen *Mary* was not to be frightened; for, on the 15th of *August*, she embark'd at *Calais*, having only two gallies and two other vessels, for her retinue and goods, to attend her. All that day the queen ceased not to direct her eyes toward the shore of *France*, until the darkness intercepted her view. At night she order'd a couch to be spread for her under the open air, and charged the pilot to awaken her as soon as day-light appear'd, if the land of *France* were still in view. It chanced there was a calm in the night-time, so the ships having made but little way, her majesty had the pleasure once more to behold the *French* coast; whereupon she sat up in her bed, and still look'd to the land, often repeating these words, *Farewell France, farewell; I shall never see you more!* The wind afterwards proving favourable, and a mist following her ships, she had the good fortune to escape the *English* fleet, and landed safe at *Leith*, either on the 19th, 20th, or 21st day of *August*, as different historians affirm, particularly bishop *Leslie* and Mr. *Brantome*, who came over with her.

CHAP. II. from August 1561, the beginning of 1561-2. In this chapter our author takes abundance of pains to rectify the mistakes of Mr. *Buchanan* and Mr. *Knox*: he produces many letters from the queens, and their ministers, in order to shew the course of negotiations at that time; which, in truth, were not very material; queen *Elizabeth* endeavouring

vouring to make queen *Mary* believe she was extremely well pleased with her safe arrival in her kingdom; and queen *Mary*, on the other hand, omitting nothing which might induce the queen of *England* to credit her professions of amity, and a sincere desire to live in perfect friendship with her majesty and her subjects. Amongst other papers we have the queen's instructions to Mr. *Maitland*, when she sent him her ambassador to the queen of *England*; from whence it appears, that he was not charged with any request that queen *Elizabeth* should declare queen *Mary* heiress of the crown of *England*, after herself and her children, if she should have any: but, inasmuch as Mr. *Camden* and Mr. *Buchanan* affirm, that such a request was made, and the latter sets down very minutely what happen'd thereupon, our author is of opinion, that Mr. *Maitland*'s commission on this head was verbal; and he even suggests, that it must have been design'd to create a misunderstanding between the queens, hatch'd by some who were secret enemies to their sovereign queen *Mary*. However it was, the queen of *England* refused it. Mr. *Knox* and Mr. *Buchanan*, having taken notice of a proclamation made at *Edinburgh*, by order of the magistrates; whereby adulterers, fornicators, and all such filthy persons, were join'd with such as were popishly affected, and commanded to avoid the town, under pain of carting, burning in the cheek, and banishment for ever; the queen took this so heinously, that she imprison'd the magistrates

without hearing them, commanded the citizens to make a new choice, and to set open their gates to all her loving subjects. Our author sets this matter in its true light, from the register of the town-council of *Edinburgh*; whence it appears, that this proclamation was grounded on an act against the sayers and bearers of *mass*; and that the words adulterers, &c. were probably added to make the papists scandalous: that the queen, three days after the proclamation, by her letter, enjoin'd the town-council to deprive the provost and bailies, and to proceed to a new choice; which they did; but the old magistrates were not imprison'd, nor was there any stubbornness shewn on this occasion; and the very next year the queen, by her letter, recommended this deprived provost, *Archibald Douglass*, to their choice. The next fact our author undertakes to illustrate is the sending lord *James* to the Borders, in order to do justice, and to suppress thieves. This Mr. *Buchanan* had represented as little better than a design to get that noble person murder'd out of the way: but, as it appears that a justice-court was by order of council erected at *Jedburgh*, whether lord *James* was dispatch'd as chief justice, with instructions which gave him very extensive powers, and his attendance was great, it is plain that he could be in no danger.

CHAP. III. to the end of the year. The design of this author being to speak of nothing unsupported by authentick vouchers; in this chapter therefore we have only four letters of Mr. *Randolph*,
the

the *English* agent to Sir *William Cecil*; two letters from queen *Mary* to queen *Elizabeth*, and their answers. In these we have some things remarkable and valuable, especially to such as are desirous of coming at the truth of the *Scotish* history. The first of Mr. *Randolph's* letters is dated the 11th of *November* 1561: in it he takes notice of the duke's uneasiness; of the harsh things spoken of queen *Mary* because of her religion, and of the questions raised thereupon, as to the obedience due to her from her subjects; the stories raised of lord *James*, and the secretary *Liddington*, in this gentleman's opinion utterly groundless; of the conduct of the earl of *Arran*, the queen's aversion towards him, and what are like to be the consequences thereof. The next letter is dated the 7th of *December*; in which he takes notice of the friendship express'd by queen *Mary* towards his mistress, and the reasons he had to believe those expressions sincere; the sudden change of company at court; on lord *James's* going to *Jedburgh*; the arrival of the popish bishops, and vast numbers of that party; the alarm taken at court; on the earl of *Arran's* crossing the water; the queen's ordering the nobility to provide a watch or guard from among their attendants, which Mr. *Buchanan* represents as an attempt to introduce a *standing force*, and a violation of the laws of *Scotland*: he gives a long account of the queen's conversations with him, and her great respect for the queen of *England*; and concludes with

a tender of lord *James's* hearty affection for the queen his mistress's service. The third is dated the 17th of *December* 1561, and contains nothing remarkable. The fourth bears date the 27th of the same month; in this notice is taken of the proceedings in the convention; the order taken about the revenues of the clergy, and the great quarrel between earl *Bethwell* and the *Hamiltons*, which produced much noise and disturbance.

CHAP. IV. *from the beginning of 1561-2, to Midsummer.* The queen, it seems, laboured hard to compose the quarrels which broke out among the nobles, and disturbed the publick peace. In proof of this, our author produces an extract from the books of the *privy-council*, dated the 20th of *February* 1561. Lord *James* was now made earl of *Mar*; the castle of *Dunbarton* was taken from the duke, on suspicion of his conduct; the interview between the two queens of *England* and *Scotland* was again talk'd of, and approved by the council of *Scotland*; in order to the bringing about which, queen *Mary* sent her secretary into *England*, whose instructions are set down by our author at large. Not long after, queen *Elizabeth* appointed Sir *Henry Sidney* to go into *Scotland*, and gave him such instructions as put off the interview for that year; and tho' the talk of it was afterwards revived, yet the thing itself could never be brought to pass.

CHAP. V. *from Midsummer 1562, to April 1563.* The whole of this chapter is spent in rectifying

ing a few facts in relation to the fate of the *Huntly* family, who were about this time severely dealt with. On the evening of the 27th of *June*, a quarrel happen'd in the streets of *Edinburgh*, between *James* lord *Ogilvy* and Sir *John Gordon* of *Finlater*, wherein the former was grievously wounded by the latter; whereupon the magistrates of *Edinburgh* imprison'd *Gordon*, who was son to the earl of *Huntly*; which the queen, by her letter, dated the 28th of *June* from *Stirling*, approved. Some time after, the queen went a progress into the north, and, as Mr. *Buchanan* says, enter'd into a secret treaty with the earl of *Huntly*, and his adherents, for the destruction of her brother the earl of *Mar*; making *Huntly* believe that she would marry his son, Sir *John Gordon* aforesaid, tho' he had a wife, and was at that time escaped out of prison, and raising disturbances in the north, where he had interest. Our author produces an act of council, dated the 10th of *September*; whereby the lady *Finlater*, who is therein styled the pretended spouse of *John Gordon*, and others, are charged to deliver up his houses and strong holds to the queen's officers. On the 15th of *October* another order of council was made, to declare *George* earl of *Huntly* a rebel, in case he did not appear the very next day. On the 27th of the same month, a solemn act of council was made, to encourage the loyal party about the queen; and therein *James*, now earl of *Murray*, is styled her dearest brother, and appointed her

lieutenant. Next day, being the 28th of *October*, the earl of *Murray*, being now constituted her majesty's lieutenant, march'd out of *Aberdeen*, and encounter'd the earl of *Huntly*, at a place called *Corrichie*, about fourteen or fifteen miles to the west of that town; where the earl of *Huntly* chanced not only to lose the day, but his life also, having been trodden to death in the fight; some say murder'd, after he had been made a prisoner: his son Sir *John*, and a younger son *Adam*, were taken; and Sir *John* was beheaded immediately at *Aberdeen*, or rather butcher'd by an unskilful executioner, which created him much pity; but Mr. *Adam* received the queen's pardon, because he was not arrived at age, and so might be supposed to have been carried along with his father, without any choice of his own. The earl's dead body was convey'd to *Edinburgh* by sea, and kept unburied all the winter in the abbey of *Holyrood-house*; and then an indictment of high treason was exhibited against him before the parliament, in the month of *May* following, *estir that he died, and departit frae this mortal lyfe*. What follow'd hereupon, and how this noble family was reduced to the utmost brink of destruction, may be seen at large by the records of parliament in the month of *April* 1567, that are yet remaining. Our author insinuates, that those misfortunes (as he calls them) of the family of *Huntly* sprang from a feud subsisting between them and the earl of *Murray*, and his partisans; and that the forces raised by the former against the

the latter was not without the knowledge of the *queen*; which is probable enough, and does by no means contradict what Mr. *Buchanan* has deliver'd on this subject. We have afterwards a letter from Mr. *Randolph* to Sir *William Cecil*, dated November the 18th; wherein he says, that *John Gordon* confess'd at his death, that he and his associates had four several times resolv'd on killing the earl of *Murray*, the earl of *Morton*, the laird of *Liddington*, and the *Justice-clerk*; also that his father, if he had taken *Aberdeen*, intended to have burnt the house in which the *queen* was, with her and all about her. In the close of the chapter, our author informs us, that many matches were about this time talk'd of for the *queen* of *Scots*; particularly with the archduke *Charles*, second son to the emperor *Ferdinand*; the king of *Sweden*; *Don Carlos*, infant of *Spain*; the duke of *Nemours*, and the lord *Darnley*. The *queen* of *England*, by her minister, remonstrated against her marriage with the archduke; and advised her to think of some *Englishman*, which produced the sending her secretary *Liddington* into *England*, whose instructions are here inserted at large.

CRAP. VI. from the 1st of April 1563, to September 1564. In this chapter is contained many abstracts of letters from *Randolph* to Sir *William Cecil*, and some few to the *queen* herself; in one of them, dated the 3d of *June* 1563, he speaks of the meeting of the parliament, whither the *queen* went in great state. In this

parliament an act of oblivion pass'd, securing from punishment all transgressors of the peace, from the 6th of *March* 1558, to the 1st of *September* 1561. In another, of the 13th of *June*, he speaks of the *queen's* journey into *Argyleshire*; and, while she was engaged in that progress, the earl of *Murray* did justice in the north. Between the 26th of *June*, and the 4th of *September* 1563, Mr. *Randolph* was in *England*: our author informs us, that he was sent for to receive *queen Elizabeth's* instructions as to a marriage she had a mind to propose between the *queen* of *Scots* and lord *Robert Dudley*, afterwards earl of *Leicester*, whose wife (as he tells us) after having been attempted by poison, was at last, by her husband's order, made to fall from the top of a stair-case, and so was murder'd by the fall. The instructions given to Mr. *Randolph* on his return into *Scotland*, and which chiefly relate to *queen Mary's* marriage, tho' no person be expressly named in them, as fit for him to recommend, are here inserted at large. In a letter from *Randolph* to the secretary, dated the 21st of *December*, he speaks of an assembly of the lords, occasion'd as well by some ill usage from *France*, as some stir at home. In another to the same person, of the 30th of *December*, he acquaints him, that many are importunate to know who it is the *queen* means to offer her sister *Mary*: some imagine lord *Ambrose Dudley*, afterwards earl of *Warwick*; some *Darnley*, and most lord *Robert*, i. e. *Dudley*. In the same epistle, he

tells it as a great piece of news, that the *lord treasurer* of Scotland was put to open penance in the Church, for getting a wench with child. Our reverend author gives us here a long memorial from queen *Elizabeth*: it relates to the reasons the *queen* of Scots should have regard to in the choice of an husband; which, tho' it be very obscurely penned, yet it is not very difficult to guess was intended to recommend lord *Robert Dudley*, who about this time was created earl of *Leicester*, with great solemnity; whereat her majesty queen *Elizabeth*, who helped to put on his ceremonial, could not forbear putting her hand in his neck, smilingly tickling him, as he sat on his knees before her; Sir *James Melvill* and the *French* ambassador standing by. Mr. *Randolph*, in a letter to the *queen* of England, dated the 21st of *Jan.* informs us, that the *queen-mother* of France, and the cardinal of Guise, understand by de Foix this intended match, and (insinuate to) this *queen*, that it is not safe to trust the *queen* of England's council in her marriage, who meaneth therein only to serve her own turn; nor honourable to match so basely as with the lord Robert, or earl of Warwick; of which, the one she intendeth to her, and the other to herself. In a letter to Sir *William Cecil*, dated the 8th of *March*, Mr. *Randolph* informs him, that queen *Mary*, for the sake of expedition in poor men's causes, had order'd the judges to sit three times a week, augmenting their salaries for their attendance; and sitting sometimes herself, in order to see

justice more strictly done. Our reverend author gives us an order of council for setting up judicatories in several parts of the kingdom, and blames Mr. *Knox* and Mr. *Buchanan* for not taking any notice of these good and gracious acts of the *queen*. In several subsequent letters, from *Randolph* to *Cecil*, notice is taken of the *queen* of Scots great dislike of the proposed marriage between her and the earl of *Leicester*; she having declared, in very sharp terms, that this offer was inconsistent with the advice heretofore given her by queen *Elizabeth*; that she should take care in marrying not to injure her honour. However, he concludes, that queen *Mary* seem'd inclined to maintain her friendship with his mistress, and to marry out of England; which, our author conjectures, was intended of lord *Darnley*.

CHAP. VII. from Sept. 1564, to Feb. 1564-5. Our author, at the beginning of this chapter, gives us an original letter from the *queen* of Scots to queen *Elizabeth*; wherein she acknowledges her majesty's recommendation of the earl of *Lenox*, and promises him favour on that account. This letter is dated in September; and yet, in her memorial directed to *Randolph*, and dated the 4th of October following, we meet with sharp expostulations on account of the *queen* of Scots kindness to *Lenox*. To say the truth, the whole of this paper is penned with such distrustfulness and obscurity, that it is not easy to discover what the *queen* of England intended at that time. *Randolph*, in a long

D d

letter

letter to the *queen* his mistress, dated at *Edinburgh* the 7th of *November* 1564, deals very freely with her, as to the state of things in *Scotland*: he tells her, in the first place, that *queen Mary* much doubted, whether the dissuading her from marrying into the houses of *France* or *Spain* proceeded from any other motive, than a desire of matching herself into them: he goes on to mention the doubts entertain'd, as to the sincerity of the *queen's* offer of the earl of *Leicester*, and the suspicion that was had of her aiming at the *queen* of *Scots* consent, merely that she herself might marry him with a better grace: he speaks then of the duke of *Norfolk* being named for the *queen* of *Scots* husband; thinks nothing in earnest design'd upon that head; but is of opinion, that lord *Darnley* is most likely to succeed; of which he professes his dislike in very strong terms; and, in the close of his letter, mentions the great readiness of the *Scots* ministers to farther her majesty's intentions, provided they may have good grounds to proceed on. In the latter end of the same month, there was a conference held at *Berwick*, on the subject of the proposed marriage between *queen Mary* and the earl of *Leicester*. The *English* commissioners were the earl of *Bedford*, and Mr. *Randolph*; the *Scottish* the earl of *Murray* and the secretary *Maitland*. Our author has inserted a letter from the *English* commissioners to the *queen* their mistress; in which is contain'd an authentick account of all that pass'd at this meeting; wherein however, no-

thing was concluded. Mr. *Randolph*, in a letter to Sir *William Cecil*, dated *Dec.* 3, informs him, that *Lenox* was restored in parliament; wherein the *queen* made an oration on that subject; and, as the chief reason for restoring that nobleman, she insisted on the request and suit of her sister of *England*: he observes, that *Ranlet*, the *queen's* *French* secretary, being out of favour, *Rizio*, an *Italian*, supply'd that place; and that *Lenox* reported, he hoped the *queen* would marry his son. Our author tells us, in a note, that this being the first time we have had occasion to hear of *Rizio*, who afterwards made so great a noise in our country, 'tis fit here to give the reader some small account of him. His name (says he) was *David Riccio*, or *Rizio*, born at *Turin* in *Savoy*; his father, who was but poor, bred him up, and the rest of his children, to musick. *David* went to the town of *Nice*, where the duke of *Savoy* then kept court; and it was his chance to be taken into the service of Monsieur *Moret*, who was shortly to go ambassador from that duke into *Scotland*. The *queen* had at this time three *Valet-de-Chambres* who sung three parts in musick, but they wanted a bass to sing the fourth part; and *David Riccio* being a good musician, and a merry fellow, they told her majesty of him, as a person fit enough to make the fourth in concert. It seems, he had the art to please her majesty so far, that she thought fit to employ him sometimes in writing her *French* letters, upon the disgrace of her former secretary

tary for that language. Mr. Randolph, writing to Sir William Cecil, the 5th of February 1564-5, acquaints him, that at St. Andrew's he presented the queen's letters to queen Mary, desiring to know her majesty's answer in respect to her marriage; to which afterwards she made this return: "That if the queen would use her as her born sister or daughter, she would obey as a sister; but if not, she must not expect that she would be so far ruled by her; for my mind (says she) to my lord Robert is as it ought to be to a noble gentleman, and such an one as your mistress would marry if he were not her subject; but in it your mistress may rule me, if she please;" i. e. (as our author conjectures) by declaring our queen presumptive heir to the crown of England, &c.

CHAP. VIII. from February 1564-5, to July 1565. Mr. Randolph, in a very long letter to secretary Cecil, dated the 20th of March, describes very pathetically the troubles and disturbances then growing in Scotland: he observes, that the queen was not only a staunch papist, but mighty fond of granting an universal licence to all opinions; whence it came to pass, that blasphemy and atheism became no uncommon crimes: he speaks of the care that it is hoped the queen of England will take of the concerns of this country, and particular of the queen's marriage: he relates the feuds among the nobility, the causes and consequences of them, and the apprehensions they were under

from the prospect of the queen's marrying Darnley: he concludes, that things will in all likelihood be carried to extremities; and that, for his own particular, he should not greatly care which end went forward (tho', as he acknowledges, many of the contending parties were his friends) provided the queen his mistress retained as great power and interest in Scotland, as she held at the time of his writing. On the 18th of April, the Scottish secretary arrived at London; and immediately after the privy-council of England drew up a determination on the subject of the marriage of the queen of Scots, sign'd by twelve of them; wherein, upon general reasons, they condemn'd the said marriage, as prejudicial to the interest of both kingdoms. With this determination in his pocket, Sir Nicholas Throckmorton set out for Scotland, where he endeavoured to frighten queen Mary from completing the marriage; and it appears, that his threats had some weight, since they retarded a part of the honours which were design'd to be conferred upon the lord Darnley: but it is manifest, from an original letter and memorial of Sir Nicholas, that all possible methods were taken to intimidate this queen, rather out of policy, than real design to hinder the marriage; and the English court was at great pains to prevent any intelligence of this sort being convey'd into Scotland. It would be to no purpose to trouble the reader with all the negotiations which happen'd on this subject, because they had no effect; and,

as to the letters of Mr. *Randolph*, which followeth them, they relate nothing but the stirs, suspicions, and intrigues which were at this time throughout the whole kingdom: he intimates plainly enough, that according to instructions from his own court, he kept up a party in *Scotland*, who, partly out of religion, and partly from reasons of state, opposed every thing the *queen* did. In the mean time, her majesty, and her intended husband the lord *Darnley*, were in grievous want of money; which the *English* minister speaks of with great pleasure, and is particularly witty on a *chest* sent out of *Flanders* to the earl of *Lenox*, wherein, from its weight, it was supposed there was a round sum of money. An assembly of the protestant lords had been held at *Edinburgh* while the *queen* was in a progress; in which she, on the one side, pretended fear of lord *Murray* and his associates seizing her; and they, on the other hand, affirm, that the *queen* had designs on that earl's life; which, however, the *queen* denied in the most solemn manner, and the earl of *Lenox*, purging himself by a message to lord *Murray*, offer'd even to fight whoever durst assert the truth of that accusation: however, neither party believed or trusted the other. On the *queen's* return to *Holyrood-house*, she declared such as absconded from their tryals, for being at the assembly at *Edinburgh*, rebels; but afterwards she thought

fit to pardon them. For her own security, however, she drew together sufficient forces from the neighbouring counties to *Edinburgh*; and, in the mean time, the lords assembled at *Stirling*, where, not finding themselves strong enough to attempt any thing, they contented themselves with applying to queen *Elizabeth*, to intreat her countenance and support: it was sign'd by the duke, the earls of *Argyll* and *Murray*, and was dated the 18th of *July* 1565. On the 20th of the same month, Mr. *Randolph* had an audience of the *queen*; at which she spoke very respectfully of the *queen* of *England*; but, however, testify'd small regard for the lords who were combined together, and whom queen *Elizabeth* had styled in her letter her best subjects. Things were now drawing to a crisis; my lord *Murray* solicited assistance from the earl of *Bedford*; and the *queen* of *Scots* having, by a new proclamation, summon'd her subjects to come to *Edinburgh*, for the safe-guard of her person, on the 28th of *July*, declared her will, by proclamation, that *Henry* duke of *Albany* should, on his marriage with her, be styled and acknowledged *king* of *Scotland*.

N. B. It was intended to have finish'd the extract of this second book in this number; but the five following chapters containing matters equally curious and important, oblige us to stop here.

ARTICLE XXVI.

ROBERTI STEPHANI *Thesaurus Linguae Latinae*, Editio nova prioribus multis auctior & emendatior. Typis & Impensis Sam. Harding, ad Bibliorum & Anchoræ in vico St. Martin's-Lane. 1734. Fol. 4 Tom. That is, A new Edition of ROBERT STEPHENS'S Treasure of the Latin Tongue, much larger and more correct than any of the former.

THERE has not for many years past been any work publish'd in this nation more likely to do honour thereto, than this noble edition of Stephens's *Thesaurus*; a work so useful in itself, and so universally known, that it would be time lost to go about to commend it; we ought rather to felicitate the publick on seeing so excellent a Performance delivered from the obscurity of scarce collections, and put into our hands on reasonable terms; a thing long wish'd, often attempted, and now happily atchieved. But to come to particulars.

In the front of this accurate and magnificent edition we have a dedication to his present majesty King George the second. It may seem odd to stop at the threshold of so large a building; but there are two paragraphs so very beautiful, and at the same time of so just and manly a turn therein, that we persuade ourselves there will be no reader displeased to see them. *Rara illa temporum felicitas quæ nobis, quoniam inusitata principis gloria, quæ tibi contigit, posse liberos videre sine metu, sine suspicionibus emicare, & populo esse in deliciis. Barbarorum aulae suæ juventutis informationem non patiuntur. Nostra jubet. Singulare*

illud habet disciplina regia, ut non tam pro futuris moribus spondeat, quam commendet præsentis. Proprium est enim istud tuæ laudis, ut qua gratulatione universi cives illorum excipere possint imperium, eadem pietate tui exoptent diuturnitatem. Utrumque (REX OPTIME) magnifice, utrumque auguste, & quod te ipsum comparasti ut desiderareris, & quod te desiderari non sinas.

Civilia hæc omnia & parenti publico convenientissima. Est illud quidem magnificum, quod tuos cives ab omne metu vacuos præstitisti, sed magnificentius quod alienos. Reconciliare æmulas civitates, tumentesque populos cum veterum simultatum memoria, tum novis etiam criminationibus agitados non imperio magis quam consilio & ratione compescere; intercedere libidinibus avitissimorum principum; neque expectare ut insectum reddas quod fieri oportuerit, sed extemplo prohibere ne eveniat quod insectum velis; hæc sunt omnia publicæ nostrum omnium salutis cum tua privata laude conjunctæ. Onerasti futuros Principes, ut suus unicuique tantum debeat populus, quantum tibi debent universi. These compliments are great without flattery; such as it becomes men of letters to pay, and a wise and good prince to accept.

The

The next piece prefix'd to the *Thesaurus* is a copious preface, address'd to Dr. *Hollings*; wherein we have an exact detail of all the remarkable *Latin Lexicons* which have been printed: for this we are the more obliged to the worthy gentlemen who have employ'd their time in framing this valuable collection; because it has been unattempted, or at least very indifferently perform'd by others. The first book of this kind mention'd by them is the *CATHOLICON* of *Joannes Balbus*, commonly called *Jannes de Janua*, or *Januensis*, from his country: it was remarkable from its appearing in the very infancy of printing, viz. 1460; our authors have very prudently taken notice of this circumstance, have remark'd several things relating to this very ancient edition, which will prove very entertaining to the curious; and have likewise transcribed the *Colophon* entire. These gentlemen have also vindicated the fame of the author against the rude criticisms of *Erasmus*, who had no patience with the errors and puerilities he found therein. Their reflections on this subject leading them to mention *Papias* and *Hugotus*, from whose writings the author of the *Catholicon* had taken many things: they have given us a short account of those two ancient authors. Next to them stands *Joannes de Garlandia*, an *Englishman*, who flourish'd under *Harold* about the year 1040: he was a great grammarian, chymist, mathematician, and divine: he wrote a book about words synonymous and equivocal, which was printed at *Cologne* in 1490,

and again at *London* by *Richard Pynson* in 1496: he wrote besides *Dictionaryum Alchymisticum*. *Simon de Janua* is next mention'd; after him, *Mammothreptus* and his *Lexicon* are spoken on; with some other writers of the same sort: then the constellation of wits and elegant *Latin* writers, who appeared in the close of the fifteenth and beginning of the sixteenth century, are properly commend'd: after which we have an account of *Johannes Tortellius* of *Arezza*, and his work, which was a kind of grammatical commentaries, and received due applause. *Junianus Maius*, a *Neopolitan*, follows *Tortellius*; he had a great reputation for his skill in *Latin*, and other languages; his dictionary was first printed at *Naples*, in folio, in 1480. After him, we have an account of the famous *John Reuchlin*, or *Capnio*, who was the author of a dictionary much admired in those times, but tainted, as *Erasmus* observes, with the barbarism, which then prevailed. *Nicolaus Perottus*, archbishop of *Siponto*, whom his cotemporaries have commend'd as a man of great learning, and perfectly acquainted with the *Latin* tongue: he wrote commentaries, or rather *Scholia*, on *Martial*; to which he gave the title of *Cornucopia*, wherein he explained the nature of the *Latin* phrases, and the proper significations of words: from him *Calepinus*, who is so well known to the world, took most of those things which have rais'd his reputation to such a height: his work has run through a great number of editions; but the first, which

which was in *folio*, printed in the year 1502, is become very scarce: our authors, however, had seen it, and have copied from thence

the following verses, which are prefix'd by way of *Allocutio ad librum*, and which are to be found in other editions.

Mos est putidus: & novus repertus:
Ingens materia ut queat videri:
Præclarusque liber: bonusque totus:
Versus addere nominis probati:
Mentitis titulis: rubore nullo:
Obscurique viri: rudisque vatis:
Auctor sic quasi tunc: bonusque fiat:
Nullis mobile veritas: fidesque est
Iis demptis liber exeas aperta
In vulgus facie: favore nullo:
Et graiis galeatus: & latinis.
Nam: credas: alii magis: quam ipse
Quærent auxilium: petas ab illis.
Sed si flatus olet: proba: legasque.

Tho' *Calepine* be justly censur'd in this dissertation, we have, however, a very accurate account of the additions made to this work by several learned men; and, as far as their memoirs can be recover'd, and the limits of this epistolary essay will permit, we have many particulars relating to them preserved, which cannot fail of entertaining the curious peruser, especially if he has any taste for literary history. *Marius Nizolius Brixellensis* compos'd, with much pains and learning, *Thesaurus Ciceronianus*, or a dictionary of the words contained in that author, explaining almost all the elegancies in the *Latin* tongue. It was printed at *Basil* in 1530, and afterwards run through many editions, being increased by degrees, through the industry of various considerable persons, till A.D. 1613. *M. L. Lucius*, professor at *Basil*, publish'd in two

volumes in *Folio*, *Latinae Linguae Thesaurus Bipartitus*; of which the first part contain'd *Nizolius's* work; the second a collection of the same kind from other *Latin* writers. *Basilius Zanchius*, of *Bergamo*, has a place given him among the *Lexicon* writers, for the additions made by him to the works of *Nizolius* and *Calepine*. We are now come to the times of that very ingenious and laborious author whose excellent performance these gentlemen have in so elegant a manner presented to the world, viz. ROBERT STEPHENS. As his life is prefix'd to their edition, we have, in this dissertation, only general observations on the motives which led him, among the many important labours which lay on his hands, to undertake so vast a design on the design itself, as it was originally form'd by this judicious and indefatigable man; the several editions

editions which himself lived to publish of it, the mistakes of those who pretended to amend it after his decease, and the true value of the famous *Lyons* edition publish'd by *Phil. Tinghyus*, A. D. 1573, in four volumes in *Folio*. Those dictionary compilers who have raised up piles inscribed with their own names, out of the materials they found in *Stephens's* work, are set down in their order, and justly criticised; such as *Cælius Secundus Curio*, who, disliking the words *Thesaurus & Dictionarium*, devised a new title, and publish'd at *Basil* 1576, in three volumes in *Folio*, *Thesaurus Linguae Latinæ, sive Forum Romanum*. *Theodosius Trebellius* was the author of *Promptuarium Linguae Latinæ*; of which *Robert Stephens* himself complain'd, as of a book taken out of his, and shews in what manner the alterations had been made the better to disguise it. *Stephen Delet*, an eminent *French* writer, who in three tomes treated of the *Latin* language. *Marcus Frid. Wendelinus*, who composed a book called *Medullus Latinitatis*, and many others, are authors of the same class. Our *English* dictionary writers are next mention'd in this dissertation, and their characters succinctly touch'd, viz. *Sir Thomas Elliot*, a learned knight in the court of king *Henry* the eighth, who publish'd *Dictionarium Latino-Angl.* in *Folio*, A. D. 1541; which was afterwards revised, and, with the addition of 33000 words, sent forth in 1552, by *Thomas Cooper* of *Oxford*, afterwards advanced to the see of *Winchester* by queen *Elizabeth*, who again, in 1584, put forth this

book, with the following magnificent title, *Thesaurus Linguae Romanæ & Britannicæ tam accuratè congestus ut nihil pene in eo desiderari possit, quod vel Latine complectatur amplissimus STEPHANI Thesaurus vel Anglice toties auctus ELLIOTÆ Bibliotheca opera & industria THOMÆ COOPERI Magdalenensis*. After these came a crowd of authors, who drew their labours into a narrower compass, as *Thomas Thomastus*, whose book was very much improved by *Philemon Holland*; *John Rider*, *Thomas Holyoak*, or *de sacra quercu*; *Francis Gouldman*, of *Chryst's-College* in *Cambridge*, who served himself of all that had gone before; as did *Adam Littleton*, and the author of the *Cambridge* dictionary, which are now most in esteem, the author of the last having the advantage of the famous *John Milton's* collections, whose knowledge in this way was certainly very extensive.

Hitherto the *Latin Lexicon* writers, from *Perott* downwards, kept nearly in the same road, and consider'd the vast collections of words they made much in the same light, till *Basil Faber* arose, and became the founder, as it were, of a new school; for he, disdaining to tread the same common tract with those who had explain'd *Latin* words to the capacities of children only, resolved to consider that language critically, which put him on searching into, and illustrating the terms made use of in arts, trades, sciences, &c. confirming what he advanced by many opposite examples, together with apophthegms, short histories

and philosophical adages, which made his work appear quite a different thing from the common *Lexicons*; but the reader will better comprehend the nature of this great man's design, by perusing the title of his book, which runs thus:

Thesaurus Eruditionis Scholasticæ, sive ratio docendi ac discendi facili, plana, & compendiaria prorsus via, ex optimis quibusque autoribus Græcis & Latinis: & supellex instructissima verborum, locutionum, rerum, sententiarum, exemplorum, eorumque omnium quæ tum docentibus, tum discantibus administranda utilissimo esse, atque ad eruditionem negotio facili & expedito comparandam facere possunt, cum adjuncta in plerisque locis interpretatione Germanica; ita omnia de industria collecta atque accommodata, ut & locos communes vocum rerumque multiplicium locupletissimos præflare possint. Lips. 1571.

Having given us a succinct account of the several editions this admirable work has gone through, the editors come, in the last place, to speak of their own edition of *Stephens's Thesaurus*; observing, in the first place, that it was their principal design to unite the methods of *Stephens* and *Faber*, which hitherto had been separately followed, and thereby had divided the *Latin Lexicographers* into two tribes. In pursuit of this point, we have, in the present edition of *Stephens*, not only all that might be expected from the title; but also many things which could not have been expected therefrom: we shall touch on some few of the most obvious and most important.

To each letter is annex'd a critical and exact account of that particular vowel or consonant drawn from the works of *Capellus*, *Lipsius*, and *Scaliger*; so much of the *Roman* abbreviations, inscriptions of their customs and antiquities, as was necessary, is inserted, in their proper places, from *Urfatus*, *Petiscus*, and *Spanheim*; and distinct references are added where the quotations would be too extensive without them: indeed the exactness of our editors, in respect to all the authorities cited through this large work, very considerably heightens the value of this edition; the care of *Robert Stephens* himself, in marking not only the act and scene, but the verses in *Terence*, having been frustrated, through the unaccountable nicety of those who had the care of the famous edition at *Lyons*. The alphabetical series of adjectives and constructions are as well preserved as things of that nature can possibly be; which, tho' it was a benefit intended by *Stephens* himself, yet was it frequently defeated by the leading word getting quite out of sight in articles of a considerable length. The increase of words in this new edition is very considerable; some classic authors having appeared in the world since the last impression of the *Thesaurus*, and many large fragments and inscriptions having within that period been brought to light. Another fund of additions has been the works of such of the *fathers*, and other *writers*, whose style, tho' less pure than that of the classics, is however not so barbarous as utterly to be excluded a

work of this kind, and left only to furnish matter for glossaries.

After the *preface* stands a curious life of *Robert Stephens*, with an exact catalogue of the books printed by him; of which we should have given the reader a large extract, if we had not foreseen a necessity of treating expressly thereon in one of our succeeding numbers. Following these come the three prefaces of *Robert Stephens* to the *Paris* editions of 1531, 1536, and 1543: then we have the dedication prefix'd by *Philip Tinghyus* to the *Lyons* edition: next that the epistle of the famous cardinal *Adrian, de Sermone Latino*; and, last of all, a chro-

nological *index* of the authors whose testimonies are made use of in this treasure of the *Latin* tongue.

It remains, that we acquaint the publick with the names of those learned and industrious persons to whom they stand indebted for this noble edition of so large and useful a work; and they are these: the reverend *Edm. Lam*, M. A. fellow of *Christ's* college, *Cambridge*; *John Taylor*, M. A. fellow of *St. John's* college, and register of the university; the reverend *Thomas Johnson*, M. A. fellow of *Magdalen* college; and *Sandys Hutchinson*, M. A. library-keeper of *Trinity* college.

ARTICLE XXVII.

An Enquiry into the Shape, the Beauty, and Stature of the Person of CHRIST, and of the Virgin Mary: Offered to the Consideration of the late Converts to Popery. By *Thomas Lewis*, M. A. London; printed for *G. Strahan* in Cornhill, *R. Gosling* in Fleetstreet, *F. Clay* and *D. Browne* without Temple-Bar. MDCCLXXXV. 8vo. Containing 98 pages.

OUR author opens this work with observing, that although the ancient *Jews* had just notions of the *MESSIAH*, the nature of his kingdom, and the manner of his coming; yet their posterity (especially towards the end of their republick) entertain'd quite different notions of these things, expecting a mighty monarch (like *Cyrus* or *Alexander*) and a conqueror of kingdoms, to deliver them from the talons of the *Roman* eagle, and extend their empire over all the nations of the earth. He is to rebuild the tem-

ple (say the modern *Jews*) to raise all our ancestors from the dead, from *Abraham*; to be the arbitrator of differences between pagan kings, and to convert the world to our religion: he is to treat his subjects with the female *Leviathan*, preserv'd in salt by *GOD* from the creation, to entertain them with *Behemoth*, which eats the grass of a thousand mountains in one day; and with the bird *Ziz*, which is so big, that one of her eggs falling, destroy'd and overwhelm'd sixty villages. As to his person, his form was to be noble and majestic;

jestick; his body framed by the most exact proportion; his stature tall and princely; his countenance charming and most lovely to his friends, but dreadful and terrible to his enemies; his eyes engaging the affection and esteem of his followers, but darting fire and scattering death and confusion among all that oppose him: they could not, it seems, dignify him sufficiently, without raising his stature to so gigantick a size, as to be able to stand with one foot on mount *Horeb*, and the other on mount *Sinai*.

The *Jews*, seduced with these great expectations, were scandaliz'd at the outward appearance, the humility, and meanness of our SAVIOUR's person; and, rather than receive him as the MESSIAH, denied and perverted the prophecies which foretold that CHRIST was to appear without any marks of pomp and grandeur, but in circumstances low and forbidding, without any thing extraordinary and inviting, either in his person or fortune. For this purpose, that famous text in *Isaiah* (ever literally understood by the old *Hebrews*) was misapplied by *Abarbanel*; *He shall grow up before him as a tender plant, and a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.* The literal sense, says he, of this passage describes a man ill-shap'd, deform'd, melancholy, of a dejected look, and a weak constitution; which cannot relate to the MESSIAH, because the wisest part of *Christians* contend, that the MESSIAH was exceeding

handsome, lovely, and agreeable. Observe the advantage taken by a crafty *Jew*, who evades the force of a most remarkable prophecy, on account of a fantastical opinion, embraced by *Christians*, concerning the shape and beauty of our SAVIOUR's person.

The writers of the church have been commonly divided when they had occasion to speak on this subject: the fathers of the first centuries having been of contrary sentiments; some ascribing the most extravagant beauties and accomplishments to the body of CHRIST; others again degrading it to the lowest state of ugliness and deformity. The *Romish* writers (some very few excepted) contend tenaciously for the outward beauty of our SAVIOUR's body. This opinion is likewise follow'd by many learned among *Protestants*, but with quite different effects. The *Popish* clergy bind this doctrine upon the consciences of their subjects, and raise a deal of pageantry and superstition upon it. "There are few *Christians*" (says father *Calmet*) who would "not engage to prove, by irresistible arguments, the beauty of their SAVIOUR; who would not feel some sort of indignation to hear it doubted or disputed. The pulpits resound the praises of this GOD incarnate, the most beautiful of the children of men; books of piety and devotion are full of them." It seems, it is the highest blasphemy to call it in question, to suspect that the *queen of angels* (as they call her) should bring forth a son with no distinction of beauty upon his

his person, but upon a level with the meanest of his subjects. Were this doctrine received, what would become of those fine statues and paintings of the virgin *Mary* and her son, which are so beautifully drawn and carv'd, on purpose to inspire a false and enthusiastick piety, and to promote image-worship and idolatry: the mother represented like the *Cyprian Goddess*; the son like *Cupid*, with features and postures most unmanly and effeminate? Thus they express the infancy of *CHRIST*: the *virgin*, in the most beautiful figure, dress'd in an embroider'd robe (after the custom of the *East*) sits upon a chair of state gilt with gold, attended by an *Ethiopian*; the *infant*, with golden rays of glory about his head, upon a rich mantle, lies in her lap; and *Joseph*, in a gown of purple, is seen upon his knees, looking as if he was transported with the charms and loveliness of the child's body: whereas (says *Chrysostom*) they should rather have represented a poor narrow cottage, a vile filthy manger, with an ox and an ass tied to it, much fitter for beasts than men; a child cover'd with the worst of rags; the mother scarce having one gown, not worn for the ornament of her body, but out of mere necessity to cover her.

" Hadst thou (says the pious St. *Anselm*) made thy entrance into thy own world with all the
 " pomp and state of earthly princes, yet even thus the condescension had been amazing;
 " but when thou wert born, there
 " was no room for thee in the
 " inn, no bed nor cradle of state,

but a manger and a stable only.
 " Learn what an estimate you
 " ought to make of painted roofs
 " and curious hangings, when
 " the King of kings despised those
 " vanities, and rather chose to
 " grace the mattresses of the poor,
 " prefer'd a truss of straw, and a
 " cratch in common with beasts,
 " before your down, and all your
 " silks and velvets." Our author proceeds to examine the ancient fathers, and the more modern writings of the doctors of the catholick church, and produces from them the most remarkable authorities, and the most colourable reasons which have been offer'd in support of their opinion who contend for the personal beauty of our SAVIOUR. To give the reader these, would be to transcribe his book; we shall therefore content ourselves with giving two or three pieces, which are certainly ancient and curious, tho' they may not be genuine: the first shall be the letter of *Pilate*, transcribed from *Florentin. Martyr*, p. 113.

Pilate to Tiberius Caesar, greeting.

" JESUS CHRIST, whom I
 " mention'd to you in my last,
 " was at length executed at the
 " importunity of the *Jews*, but
 " against my will or consent.
 " One certainly never saw, nor
 " shall see, a man of piety and
 " integrity equal to his. But the
 " people, with their scribes and
 " elders, resolving upon his death,
 " have at last crucified this preacher, as their prophets and our
 " sibyls had foretold. While he
 " was fasten'd to the cross, many
 " prodigies

“prodigies were seen, which, in
“the opinion of the philosophers,
“threaten’d the world with im-
“mediate ruin. This man’s dis-
“ciples remain with us at pre-
“sent; and they are so far from
“being a reproach to their ma-
“ster’s sanctity, that, by their
“conduct and good life, they do
“him honour. If I had not ap-
“prehended a mutiny among the
“people, this pious person per-
“haps should have been still
“alive; and tho’ I did not make
“all the opposition I was able,
“to prevent his enemies from
“apprehending him, yet I deli-
“ver’d him to them much against
“my inclination; and it was only
“the fear of exposing my dignity
“which obliged me to abandon
“the blood of this just man to
“the malice of his enemies. It
“is true, he was innocent of the
“crimes he was charged with;
“but, according to the holy
“scriptures, he ought to die for
“our good. Farewell.

Our author’s reflections on this piece are very proper to accom-
pany it, in order to set it in that
light wherein it ought to be con-
sider’d. This letter (says he) car-
ries the face of falshood: the wri-
ter speaks more like a *Christian*
than a *Pagan*; and a small taste
of antiquity will discover, that this
piece is of no authority: neither
the turn, nor the manner, nor
the taste of it come nigh the force,
the purity and elegance that per-
sons of consideration wrote with
in the time of *Tiberius*. Besides,
no one of these pieces make the
least mention of the beauty of

CHRIST’s person; and, from the
general character of *Pilate*, there
is small encouragement to con-
clude any thing about his repen-
tance. *Hegesippus* says, that he
was *Vir nequam & parvi faciens
mendacium*; a wicked man, that
made little conscience of a lye.
The account of him is, that he
succeeded *Gratus* in the govern-
ment of *Judaea*, managed it with
a great deal of trouble and op-
pression upon the nation; was put
out of his authority by *Vitellius*,
and sent to *Rome* to answer for his
crimes; where, falling into many
miseries, he killed himself with
his own hands; the common and
desperate *Roman* remedy against
distress.

The correspondence between
our SAVIOUR and *Abgarus*, or
Abagarus, king of *Edeffa*, is in-
troduced in testimony to confirm
the beauty of CHRIST’s person.
This prince was cotemporary
with our *Lord*, and heard of his
miracles; which induced him to
invite him to his court by the fol-
lowing letter; and with the mes-
senger he sent a painter to draw
his picture. Our SAVIOUR, ap-
proving of the faith and zeal of
this prince, is said to have sent
him his picture, with the follow-
ing answer:

ABGARUS, king of *Edeffa*.

To the gracious Saviour JESUS,
who has taken flesh upon him
in the country of *Jerusalem*,
greeting,

*I have been inform’d of the mi-
racles and wonderful cures which
you*

you perform, by healing the sick without herbs or medicines : and the report is, that you restore sight to the blind, that you cleanse the leprous, and that you cast forth devils and malignant spirits ; that you restore health to those that have many years languish'd under tedious and incurable diseases, and raise the dead to life. Understanding these things of you, I believe you are either GOD himself, who has vouchsafed to descend from Heaven, or else that you are the Son of GOD, to be able to work such miracles as these ; for which reason I have presumed to send you this epistle, most affectionately beseeching you, that you would give yourself the trouble of coming to me. I know the Jews to be your persecutors, that they murmur at your miracles, and lie in wait for your destruction. I have here a city both beautiful and commodious, which, tho' it be but small, however will afford us all things that are necessary.

The answer of JESUS CHRIST.

You are happy, O ABGARUS, in that you have believed in me, although you never saw me ; for it is written, that they who believe in me, without seeing me, shall be saved. As for your request, that I would come to see you, I am to let you understand, that all those things for which I am sent must be accomplish'd in the country where I am ; and after all these things are fulfilled, I must return to him that sent me : however, after my ascension, I will send you one of my disciples, who shall deliver you from your painful disease, and shew both

yourself and all your friends the way to life eternal.

The authority of these letters has been disputed. *Eusebius* affirms, that he copied them from the records of the city of *Edeffa*, and translated them out of the *Chaldee*. Both *Papists* and *Protestants* are divided in their opinion concerning them. *Rivet*, *Dupin*, *Spanheim*, and others, think them supposititious ; and *Baronius* himself confesses plainly, that after he had examined the force of all the reasons in defence of these epistles, he cannot assert any thing concerning the truth of them : but *Dr. Cave*, in his *Historia Literaria*, is of a contrary judgment ; as also *Pearson*, in his vindication of *Ignatius*. But, whatever becomes of these epistles, they make no mention of the picture of CHRIST : that seems to have been foisted into the story by *Evagrius* and *John of Damascus*, without any authority from ancient records. The *Greeks*, however, believe it ; and at this time observe a festival, which they call the *Translation of the picture*.

Our author having in this first part demonstrated, that the authorities usually produced on the subject of the beauty of CHRIST, are by no means strong, or capable of forcing belief ; and that the arguments adduced to fortify those authorities, are weak and inconclusive. In his second part, he goes on to shew, what has been offer'd on the contrary opinion ; and, in giving an account of his sentiments in this matter, we shall keep as strictly as possible to his

own

own words; as having no desire to trouble the world with any of our thoughts on so nice and intricate a subject.

The reverence that is justly due to the body of the MESSIAH, requires that this subject should be treated with the greatest decency and reserve: I am sensible of the danger there is of saying too much or too little.

Let it be remember'd then, that in this place I am to speak of our SAVIOUR as a mere man, and that the point in question is no article of faith, but left indifferent for every one to believe as he pleases. I shall therefore at present draw a veil before the divinity of JESUS, and consider him in the lowest state of misery and humiliation, wherein he is represented (if credit may be given to the most ancient writers, who may be supposed to come nearest the truth) as a very mean man, whose divine doctrine drew upon him the malice and cruelty of the most savage enemies, and (to make him perfect by suffering) exposed him to indignity and contempt; which, to a generous mind, are worse than death.

The prophecy of *Isaiah* is remarkable for many extraordinary passages relating to the person of the MESSIAH; but the prediction that follows is confess'd to be as particular and expressive as any in the whole book: *As many were astonish'd at thee (his countenance was so marred more than any man, and his form more than the sons of men) so shall he sprinkle many nations: the kings shall shut their mouths at him; for that which had*

not been told them they shall see, and that which they had not heard they shall consider. Who hath believed our report, and to whom is the arm of the LORD revealed? for he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of GOD, and afflicted.

The old *Hebrews* understood this prediction to relate literally to the person and sufferings of the MESSIAH; but the *Jews*, some ages before the dissolution of their government, denied that this description related to him at all; for, being frequently subdued and harrafs'd by different nations, the *Syrians*, the *Babylonians*, and the *Romans*, they expected a MESSIAH (as was before observed) like *Cyrus* or *Alexander*, to fight their battles, and destroy their enemies.

It is the general opinion of the fathers and commentators, that this prophecy is literally to be understood of the MESSIAH; but with this difference, that some, and the most by far, apply this description to the person of CHRIST, from a state of manhood to the time of his death: others contend, that the character of him in this prophecy relates only

only to the time when he was under the prosecution of his enemies, and the insults he suffer'd before he was crucified; or, in other words, some would have it, that our SAVIOUR, all his life long, *had no form nor comeliness*; that he was always *a man of sorrows, and acquainted with grief*: when others assert, that he was exceedingly handsome and beautiful, with an open and engaging aspect, till he was apprehended, scourged, buffeted, and spit upon; then, indeed, *he was without form or comeliness*; his countenance then was so marred more than any man, and his form more than the sons of men. To this purpose is the observation of a learned writer upon the preceding verses: "Lyranus, says he, and other more modern interpreters, restrain the description given of the deform'd aspect of CHRIST to the time of his passion, when his face was all over black and blue with buffets, and bedaub'd with blood and sweat and dust, and when his cheeks were torn by pulling off his beard." But these words are improperly confined to that time; for the prophet speaks afterwards of the passion of CHRIST: in this, and the following verse, he is wholly taken up in setting before us the humble appearance and condition of CHRIST *all his life long*. The same writer, in his comment upon this prophecy, remarks, that Cyrus may indeed, in some respect, be styled a type of the meanness of our LORD's outward appearance; for he spent the first part of his life *among shepherds*, in a

poor cottage; but his countenance was far from being astonishing and frightful to those who saw him; such a character agrees with much more propriety to the person of CHRIST: his form was not so beautiful and agreeable, nor so full of majesty to look upon, as to attract the eyes of the beholders, or to captivate their affection and wonder upon the account of the delicacy of his shape: and this author speaks the sentiments of the best expositors. Besides, what meanness and disgrace could attend a condemn'd person for having his face and body appear disagreeable and frightful, when he lay under the stripes and cruelty of an enraged populace? There is nothing in this so particular, as to have a prediction founded upon it, when it was impossible it should be otherwise: therefore *Cornelius a Lapide* remarks justly upon this prophecy, that CHRIST was without comeliness from the beginning of his life to his crucifixion.

He then proceeds to mention the opinions of *Grotius*, *Sanctius*, *Pool*, *Bynæus*, and other eminent commentators on the scriptures, in respect to the texts relating to the person of CHRIST. Then he gives us the sentiments of the fathers, express'd in their writings, according to the order of time in which they wrote.

The writers of the first century (says he) are silent, and give no light into this enquiry; but *Irenæus*, who flourish'd in the second, asserts positively, that our SAVIOUR was no way beautiful; that CHRIST, as man, was not handsome, but exposed to the common

common accidents of human life ; that he rode upon an ass, and drank vinegar ; but, as GOD, he was wonderful, most lovely and powerful.

Clemens of Alexandria, a writer in the third century, takes frequent occasions to speak of our SAVIOUR'S body : he says, that the prophet *Isaiah* evidently foretold, that the MESSIAH should appear in the flesh without any distinction of beauty upon his person, &c. " But if beauty were a real happiness, who deserved it more, or had a better right to it ? If he had not the least beauty in the flesh, which appears to the outward eyes ; yet he was all beautiful within ; he fully possess'd all the graces and accomplishments of the mind. The beauty of the soul consists in universal beneficence to all mankind, and that of the body in being immortal." He says, in another place, that, according to the opinion of a certain philosopher, wise men were always beautiful ; and the same may be said of just persons, tho' they were not handsome in their bodies, because their manners and behaviour were holy and good : and, to support this observation, he cites the prophecy of *Isaiah*, which, he thinks, asserts, that the body of our SAVIOUR should be without form or comeliness. He observes farther, in another book, that " The head of the church appeared in the flesh with the ornament of personal beauty, to inform us, that we ought rather to raise our hearts to invisible objects, and disengaged from matter. " And

again, " It was not without reason that our LORD chose to appear in a form mean and contemptible, and not pleasing to the eyes ; lest men, by being too much engaged by outward charms, should lose that relish and esteem which belong to things spiritual and divine.

Origen was the disciple of *Clemens*, and conform'd with the sentiments of his master. *Celsus*, the great enemy to Christianity, objected, that JESUS CHRIST was of a small stature, and of a low obscure birth : from whence he concluded, that he could not be GOD ; " For, says he, since the divine spirit resided in his body, he ought to have been more excellent than other men in stature, in beauty, in voice, in majesty, and eloquence ; for it is incredible, that a person that has more of divinity in him should not be more illustrious than common men ; but JESUS was no way preferable to any one else ; he was, as the Christians confess, little and contemptible." *Origen* answers this objection, by replying, that it was allow'd that the body of CHRIST was not beautiful ; but not that he was of low stature, nor of a mean, obscure and despicable descent, as *Celsus* would have it : for the prophet *Isaiah* foretold, that the MESSIAH, in the human nature, should neither be distinguish'd by the beauty of his face, nor by any extraordinary qualities in his body. This was the opinion of the church in the beginning of the third century.

Porphyry (says *Rigaltius*) *Gellius*, *Julian*, and other obstinate enemies to Christianity, objected to the fathers, that they worshipped CHRIST as GOD, who was a diminutive person: but, notwithstanding this, our pious ancestors, men truly Christian, did confess such a CHRIST, and believed him to be GOD, who, with that diminutive body, perform'd the most beneficent actions for mankind.

In the same age lived *Tertullian*, a strong apologist for the service of Christianity, who is very ex-

press against the beauty and gracefulness of our LORD's person. Our author quotes here several very odd expressions, which we do not think ourselves obliged to repeat: he cites afterwards St. *Austin*, and several other fathers, to the same purpose: then he gives us the sentiments of *Michael Medina*, who assisted at the council of *Trent*, and of the famous *Capellus*; lastly, we have his own, which incline the same way, and which he fortifies with some farther observations on the scripture; and with them he concludes his book.

ARTICLE XXVIII.

The Young Gentleman instructed in the Grounds of the Christian Religion. In three Dialogues between a young Gentleman and his Tutor. In the first Dialogue, is demonstrated the Being of a God against Atheists; with a Word of the Spirituality and Immortality of Man's Soul. In the second, the Divine Revelation both of the Old and New Testament is asserted, against Deists and Free-thinkers. In the third, the Divinity of Christ and of the Holy Ghost is maintained against modern Arians and Socinians. London; printed for Thomas Meighan, in Drury-Lane. MDCCXXXV. Price 1 s. 12mo. Containing 155 pages.

THE author of this small treatise has taken a great deal of pains, in his preface, to shew the usefulness of pieces like his in the present age, by giving a short, and it is justly to be fear'd, a true account of the amazing growth of infidelity within these few years. He observes, that as irreligion is become fashionable, so all endeavours are bent against the rising hopes of our country, young gentlemen just coming into the world, whom those, who propagate these detestable principles, in-

dustriously aim at corrupting, before they are well grounded in the Christian faith. As an antidote to such insinuations, he shews, within the compass of that preface, how little profit, honour, or pleasure is annex'd to such wicked notions; and, having removed these arguments, drawn from the hopes and desires incident to human nature, he promises, in the book itself, to cut off the last hold of these deceivers, who would justify their invectives, by pretending a strong zeal for truth. The consequence of

of the debate now appearing, he begs a steady and an impartial attention; and then proceeds to the refutation of all those sophistical reasonings by which the crafty are wont to delude the young.

The first dialogue is open'd by the young gentleman's requesting his tutor to acquaint him with the reasons why he had heretofore so strongly caution'd him to beware of atheists: this draws on a detail of the notions held, or at least defended, by such as would pass, from their own discourses, for atheists; and, in consequence thereof, a succinct view of the arguments which are urged by Christian philosophers, from the wisdom shewn in the works of the creation, in proof of a Deity. These are deliver'd in a clear method, and in a plain and most familiar style; so that whoever reads them, and is not utterly void of capacity, must be convinced of their truth. From these the tutor, at the desire of his pupil, goes on to the soul; and having fully proved that it is an immaterial being, endow'd with thought, understanding, consciousness, and free-will; he, from thence, concludes, that the supreme Creator of all things must be such a spirit, otherwise he could not have given being to the soul of man. Occasion being thus offer'd to speak of the immortality of the human soul, the tutor explains that point with great perspicuity from the consideration of its nature, and the wide and lasting tradition to that purpose, which has, in all ages, and in all places, subsisted among men.

The subject of the second dia-

logue is the truth of revealed religion. It is divided into two chapters; the first regarding the *Mosaic* dispensation; the second the Christian. As to the first, the author briefly states and explains the arguments which are sufficient to induce our belief, that the religion of the *Hebrews* came from God. He observes, that the very subsisting of so reasonable and consistent a scheme of faith, in such a corner of the earth, and among such a people, while even the wisest of men, in other parts of the world, tho' they had exercised their thoughts in endeavouring to comprehend divine things, were quite in the dark, and could neither satisfy themselves nor others on these subjects, ought to prepossess us in its favour: he insists on the miracles done in confirmation of the *Mosaic* law, and vindicates the evidence relating to them: he shews on how just grounds the *Pentateuch* is received as the genuine writings of *Moses*; and concludes with some very proper and cogent inferences from the prophecies mention'd in the *Old Testament*. In the second chapter he produces the proofs for the verity of the Christian faith, dividing them into four sections: in the first he gives us the evidence founded on the *Old Testament*, the truth of which was already demonstrated in a regular series of prophecies recorded in that volume concerning the MESSIAH, and the events relating to him; and at the end of these prophecies he touches on the Sibyls, and shews how far at least we may rely on what is said of their predictions.

In the second section, the miracles wrought in confirmation of CHRIST's doctrine are set in a proper light, and the credit of those by whom they are recorded fully vindicated: the prophecies of CHRIST are next consider'd and illustrated; then the prodigies, whereby GOD gave testimony to the gospel of JESUS, are narrated, and the conduct and miracles of the apostles, and their successors, from their most credible authorities, brought as additional vouchers to the same truth. The wonderful propagation of Christianity is delineated in the third section, and supported by indubitable evidence: the contrariety of the faith to human wisdom, human interest, and human passion, is fully made appear: then its quick progress is very particularly insisted on; and next, its extensive diffusing itself throughout all nations, even the most distant and barbarous, is urged from writers not to be suspected. We have afterwards a view of many bloody persecutions, set on foot by the enemies of the SON of GOD to root out his word, which, tho' they destroy'd innumerable armies of martyrs, were so far from effecting what those, who promoted them, aimed at, that the gospel flourished and spread more and more. As this proves an extraordinary providence of GOD favouring the Christians, so the terrible ends, which beset *Nero*, *Domitian*, *Adrian*, *Severus*, and many others of their persecutors, is a strong argument, that the arm of divine vengeance was stretched out against their foes. In like man-

ner, the stability of CHRIST's kingdom, compar'd with the monarchies which have made most noise in the world, and the different method used to spread CHRIST's doctrines, and those used to establish *Mahomet's*, are manifest declarations of almighty Power working with them; since otherwise, instead of prevailing, they must have been extinguished. In the fourth section, the proofs arising from the manner in which CHRIST and his apostles, and his disciples, led their lives, are ranged in their proper order, so as to afford us a full prospect of that sublime and supernatural purity of soul introduced by the gospel dispensation, which so conspicuously proves its origin from the first and purest of Beings, the great Father of Light and of Truth.

The third dialogue is bent against the *Arians* and *Socinians*, and opens very naturally with this observation. That a religion revealed by Almighty GOD, the fountain of truth, would never leave so important an article, as whether He, by whom that religion was revealed, ought to be believed GOD, or a created Being in the dark, or cover'd with any ambiguity, since men must by erring on either side, be led into grievous idolatry, the most heinous offence against the divine Majesty which any of his creatures are capable of committing. In order therefore to settle the mind of his pupil, as to this important point, the tutor produces such texts of scripture in the first place, as expressly give to CHRIST the title of GOD. Secondly, such texts

as assert him to be the true and only begotten SON of GOD. Thirdly, such texts as declare his Unity of Nature and Equality with the FATHER. Fourthly, such texts as acknowledge him the Creator of all things. Fifthly, such texts as attribute to him other divine titles. Then he states and refutes the arguments made

use of by those who impugn this doctrine; and lastly, he vindicates the GOD-HEAD of the HOLY-GHOST. The excellence of this book, its small bulk, and inconsiderable price, ought to recommend it universally, in an age like this, over-run with corruption and the most dangerous opinions.

ARTICLE XXIX.

Foreign BOOKS newly imported.

Guilelmi Ballonii Medici Parisiensis celeberrimi Epidemiorum & Ephemeridum libri duo studio & opera M. Jacobi Thevart medici Parisiensis, digesti, scholiis aliquot illustrati & in lucem primum editi: prodeunt secundo emendatissimi, & Græcarum dictionum passim occurrentium interpretationibus insigniter aucti. Venetiis apud Angelum Jeremiam, via mercatoria sub signo Minervæ. MDCCXXXIV. &c. That is, The Works of William de Baillou, a celebrated Physician at Paris. 4to. p. 392.

The author of this work was a person very eminent in his profession A. D. 1580. He became dean of the Faculty with universal approbation. He was a man conspicuous for knowledge both theoretical and practical, and not less remarkable for his true piety, his extensive charity, and his conscientious discharge of his office as a physician; he died in 1616, in the 78th year of his age. The learned and ingenious gentleman Dr. Thevart, to whose care the correctness of this valuable book is owing, was nearly related to the author, and the heir, says the accurate writer of *De Baillou's* life, not only of his writings, but his virtues. It is inconsistent with the necessary brevity of these notes, to insist on the several treatises collected in this volume; and therefore it shall suffice to say, that as he has followed the method of *Hippocrates* and *Galen*, so he has in a great measure shared their spirit, and written with perspicuity, candour, and judgment. The Venetian printer has inscrib'd this neat edition of this valuable work to Sir Hans Sloan, Bart. President of the Royal Society and College of Physicians in this city.

La Bibliothèque des Philosophes & des Sçavans, tant Anciens que Modernes, avec les Merveilles de la Nature, où l'on voit leurs Opinions sur toute sorte de Matieres Physiques; comme aussi tous les Systems qu'ils ont pu imaginer

imaginer jusqu'à présent sur l'Univers, & leurs plus belles Sentences sur la Morale; & enfin les Nouvelles Découvertes que les Astronomes ont fait dans les Cieux. Par le Sieur H. Gautier, &c. A Paris. MDCCXXIII. That is, The Library of the Philosophers and the Learned, as well Ancient as Modern; with a Display of the Wonders of Nature and their Opinions on Physical Subjects, their Systems as to the Universe, and the most remarkable of their moral Sayings. Together with the Discoveries of modern Astronomers as to the Heavens and heavenly Bodies. By *H. Gautier, &c.* 8vo. T. i. p. 704. T. ii. p. 658. T. iii. p. 546.

These three volumes were published at different times, eleven years intervening between the first and the last. The title shews the work to be of a miscellaneous nature, and, it must be allow'd, the author has taken immense pains to diversify his collections, and to make them as pleasant and entertaining as he could. It will certainly serve as a good index, or rather as a commonplace book to persons, whose studies lean towards natural philosophy; and it may doubtless serve as an agreeable and useful amusement to people of much leisure, who read *pour tuer le tems*, as the *French* with peculiar elegance express it.

Histoire des Découvertes & Conquestes des Portugais dans le nouveau Monde, avec des Figures en taille Douce. Par le T. P. Joseph-François Lafitan de la Compagnie de JESUS. A Paris. MDCCXXXIV. That is, The History of the Discoveries and Conquests of the Portuguese in the *New World*, with Copper Plates. By Father Lafitan. 4to. T. ii. & 8vo. T. iv.

The author of this work is too well known to the learned world for his writings, to need any recommendation here. Our readers therefore are only to be informed, that he has composed this work from materials the most proper, and the most authentic. He has digested it into the easiest and clearest method possible, and his style, at the same time that it is elevated and nervous, is always plain and natural, and perfectly suited to his subject. He takes in a regular series of years from the beginning of the fifteenth century to almost the close of the sixteenth, and his performance has all the helps from maps, cuts and indexes, which the most critical peruser can desire.

Vie de l'Empereur Julien. A Paris. The Life of the Emperor *Julian*, 8vo. 2 Vol. I. p. 228. II. p. 523.

The author informs us in his preface, that this performance has cost time and pains, and indeed the piece it self justifies his assertion. He intends it as an introduction to a larger treatise, viz. the translation of *Julian's* works. We are therefore to expect from this life an account of every thing necessary to form a just notion of this prince's

prince's character, which, considering the zeal with which Christian writers have condemn'd him, and the passion with which pagan Authors have recommended him, was certainly no easy task. However, scarce any emperor has had more said about him; and, in chusing out of these various, and often contrary memoirs, our author seems to have exerted both a solid judgment, and an impartial mind, in that elegant and concise life which he has given us.

Histoire de Gil. Blas de Santillane, par M. Le Sage, Tome IV. A Paris. 1735. This is the fourth volume of a Romance well enough known in the world, and which is already in *English*.

ARTICLE XXX.

LITERARY NEWS.

PARIS.

WE have lately published here an explication of the prophecy of *Isaiah*, wherein, after the manner of the ancient fathers, the author endeavours to point out the mysteries of JESUS CHRIST and his gospel, in five volumes 12o. to which is added a sixth volume, containing a great many curious explications and versions of difficult passages in the Old Testament.

The following book is now printing by subscription according to the propofals, which may be had at Mr. *Du Noyers*, at *Erasmus's Head* in the *Strand*. The name of its author, and the nature of the work it self, being more than sufficient to recommend it to the notice of the curious in matters of learning, we need only to insert the title.

Rever. P. D. Bernardi Montfaucon, Bened. Cong. S. M. *Bibliotheca Bibliothecarum Manuscriptorum Nova: Ubi, quæ in innumeris pene Manuscriptorum Bibliothecis continentur, ad quodvis Literaturæ genus spectantia & notatu digna, describuntur & indicantur. Cum indicibus necessariis locupletissimis, unus in fronte libri secundum Ordinem materiæ, alter in fine Ordine Alphabetico. Duo Vol. in Folio. Parisiis, apud Briasson, via Jacobæa, ad Insigne Scientiæ MDCCXXXV.* That is, A new *Bibliothèque* of the Manuscripts contained in the most famous Libraries, ranged under proper Heads, with compleat Indexes, &c. in two Volumes in *Folio*.

Since the imprisoning Mr. *de Crebillon*, for writing *L'Ecumeire, Histoire Japonoise*, his book makes more noise than ever. It is amazing, that a piece of this sort, made up of scandal and loose descriptions, should be read with greediness, and bought at an extravagant price, not only by beaux, but by the ladies. It is printed in *Holland*, under the

the name of *London*, in two volumes in 12o. the one containing 320 pages, the other 328. This will reduce the purchase money of this extraordinary performance, tho' in all probability the *Paris* edition will still continue very dear. If things of this kind, continue to meet as favourable a reception from the publick, as of late they have done, Romances will grow as numerous as books of controversy, and, it may be, we shall in time have no true history left. In the mean while, a celebrated wit has given us his opinion as to the cause of the present success of these sort of things. *People* (says he) *are never fond of fabulous narrations, but when the age in which they live affords no grand or heroick scene. When divines wrangle, physicians scold, and philosophers agree in nothing, but in decrying all who have gone before them; can we wonder, that folks incline to amuse themselves rather with gay than with serious trifles?*

H A G U E.

Among the flood of Novels which has lately broke in upon us here, we have one from *Amsterdam*, containing 94 pages in 12o. bearing this title. *Phenix Conjugal. Nouvelle du Tems*. The merit of this little piece consists in being probable; for tho' it be full of distress and of extraordinary adventures, yet they are such as might very well fall out. This you'll say is singular indeed; the story in few words runs thus. A young man of quality leaving his father's house, turns soldier, and in his travels marries an amiable young woman, tho' of mean descent. His father laboured all he could to get the marriage dissolv'd, but in vain; the son would not do any thing to prejudice his wife, and the old man, provok'd at that, threw him into a prison, where he continued many years, no-body knowing what was become of him. In the interim his wife and daughter fell into the lowest degree of misery. The old man dying, leaves his second son his heir, but he being killed very soon after, some of his elder brother's friends discovered the place of his confinement, got him released and restored to his estates, &c. on which he took home his wife and daughter, and made them, after so many misfortunes, partakers of his happiness.

We have lately published here, *Le Nouveau Theatre François*, Vol. VI. in 12o. p. 477. It contains eight pieces, viz. The Tragedies of *Jonathan and Absalom*, by Mr. *Duché* of the *Academy of Inscriptions*. The *Isle of Reason*, and the *Lucky Stratagem*, both Comedies, by Mr. *Marivaux*. The *Rendez-vous*, and the *Orphan*, Comedies, by Mr. *Fajan*. The *Billets doux*, by Mr. *de Boissy*; and the *Foundlings*, a Parody on *Zaire*.

G E N E V A.

Perachon and *Cramer* design shortly to put to press here, a new edition of *Rabelais*, with new remarks, adorned with a large number of prints, design'd by *de Hooghe*, which they reckon will be a strong commendation of this edition.